AN

ESSAY

ON THE

Ancient and Modern Uſe of Phyſical NECKLACES for Diſtempers in Children: as their TEETH, Fits, Fevers, Convulſions, *&c.* With a Particular Account of that Celebrated Anodyne

NECKLACE

Recommended by the late Dr. *Chamberlen* for the Eaſy Breeding and Cutting of Children's TEETH, *&c.* More Children Dying of their *Teeth*, and Fits, Fevers, Convulſions, and other Diſtempers cauſed thereby, then (generally ſpeaking) of all other Ailments whatſoever.

Ineſt ſua Gratia PARVIS. Virg.

By the Author of the PRACTICAL SCHEME.

THis Book (As alſo The Practical Scheme: The New Syſtem of The GOUT, and *Rheumatiſm*: And the Treatiſe on Weakneſſes, *&c.* in either Sex, as mentioned hereafter in the Advertiſement at the End of this Book) is Given Gratis UP one pair of Stairs at the Sign of this NECKLACE next the Roſe Tavern without Temple-Bar.

At Mr. Cooper's the Great Toy-ſhop the Corner of Charles-Court near Hungerford Market in the Strand.

And At Mrs. Garway's, the Sign of The PRACTICAL SCHEME at the Royal Exchange (South) Gate, right over againſt Exchange-Ally, on Cornhil Side.

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The PREFACE.

I *Desire my Reader to take Notice, that throughout this* Essay, *by the Word* NECKLACE, *whenever I shall mention, or cite it out of any Author, I always mean* any *Remedy prescrib'd by Physicians to be in* any manner *whatsoever* HUNG *or* WORN *about any Persons* NECK, *rather than any other Part of the Body.—And again, Whenever I shall mention, or quote out of any Author, any sort of Remedy to be thus* WORN *or* HUNG *in any manner whatsoever, about a Persons* NECK, *rather than any other Part of the Body, by these, or such like Expressions,* Collo suspensum: Collo appensum: Collo suspendatur: Collo affixum: Circa Collum gestetur: Collo alligatum, *and the like, Wherein mention is made of the Word* Collum *or* NECK, *as the Part to which the Remedy is apply'd, rather than to any other Part of the Body; I always mean by such a Remedy, a* Physical NECKLACE; *and therefore by this Name of* Necklace *I shall always call it, to distinguish such Remedies as are prescrib'd by Authors to be thus* Hung *or* Worn *about the* NECK, *from other Remedies to be apply'd to other Parts, such as the* Wrists, Waste, Arms, Legs, Loins, *&c. and which by consequence can no ways be called by the Name of* Necklaces, *a Term or Word proper only to* Things *that are* Worn *or* Hung *about the* NECK *only; so that whatever* Amulet *or* Appensum *it be in general, that the Author I shall quote speaks of; whether a* Collare, *or a* Torques, *or a* Monile, *if the* NECK *be but the Part to which the Thing be* Appended *or* Hung *or* Worn *about, by any such* Amulet *or* Appensum, *I always mean a* NECKLACE: *whether in a* Strict *Sense as* Necklaces *are commonly taken, for a* String of Beads *to go immediately Round the* Neck (*according to the vulgar Acceptation of a* Necklace) *Or in a* Large *Sense, so as to understand by it Any Manner of* Amulet *or* Appensum *in any other Form, Shape, Make, or Manner whatsoever, such as Authors express by the Words,* Sacculus, Nodulus *or any other such Physical Term. Whether therefore the thing Go immediately Round the* NECK *as* A TORQUES; *Or Hang down* Pendulous *from it as A* Sacculus *or* Nodule, *if the* NECK *be but the Part that the thing is either immediately* Worn *about, or* Hung *About, To, or From, Any such* Appensum *may properly enough be called* A Necklace. *And in this Sense it is, that I desire my Reader always to understand me, whenever I mention the word* Necklace.

In this Essay *then, I shall endeavour to shew that it is not at all unreasonable that Remedies* WORN *about a Human Body should be* Anodyne, *and give relief in several Distempers, without taking in any thing visibly at the Mouth: Which Word* Anodyne *signifies nothing else, but* an Easer of Pain, *from* α Privativa, & ὀδύνη Dolor. *So that an* Anodyne Necklace, *is a* Necklace *that eases & takes away Pain.*

Dr. Chamberlen's Approbation of this Necklace, &c.

THE *Specifick Remedy, Elixir & Anodyne Necklace* belonging to the Practical Scheme I approve of & Recommend for the Secret Disease; Broken Constitutions; and Children's Teeth Others I disown as Spurious and Counterfeit. From my House in Suffolk street. Apr. 18. 1717. Paul Chamberlen, M. D.

BRITISH MUSEUM

CHAP. I. *Whether the bare* WEARING *only of Remedies can have any effect upon a Human Body?*

'TIS a common Queſtion propoſed by Philoſophers, whether or no, there is any ſuch thing in Nature as ACTIO IN DISTANS? That is: Whether or no, a Cauſe can produce an Effect on a Subject, whoſe Subſtance and Body is not *Contiguous* to it, but at ſome *Diſtance* off? The Ancients being forced by the undeniable *Matter of Fact* of the thing in a great many Phœnomena's to ſolve this *Intricate* Queſtion, had recourſe to as *Intricate* Anſwers, and ſaid it was done by certain *Occult* and hidden *Qualities*, which they called by the obſcure Names of *Sympathy* and *Antipathy*. Some more Modern Authors not well content with theſe Terms attributed theſe Effects to Superſtition, Charms, and Magick: Becauſe not ſeeing any groſs and viſible Connexion between the Cauſe and the Effect, they preſently aſſerted, that there was none at all.

Hence it is, that the Vulgar being accumſtomed to converſe with ſenſible Objects, and to conceive groſly of Things, cannot eaſily imagin any other Agents in Nature, than thoſe that they can SEE, if not touch and handle; and therefore, whenever they meet with an Effect, that they cannot aſcribe to ſome palpable, or at leaſt ſenſible Efficient, they are utterly at a loſs, and preſently exclaim againſt its Poſſibility. So that theſe Perſons in the Eſtimate they make of natural Things, truſting too much to the Negative and groſs Information of their Senſes, without conſulting their Reaſon, 'tis no wonder that they ſhould have but a ſlender Opinion of the inviſible Effects and Efficacy of Remedies that operate at a Diſtance, commonly called *Amulets* and *Appenſa*. Hence it is, (ſays Mr. Boyle) that Perſons reject the uſe of ſuch Remedies as work after ſuch a ſecret and inviſible manner, and not by any manifeſt Operation: For not perceiving how ſuch Effects can well be produced by Remedies, that muſt act after ſo peculiar and undiſcerned a Manner, they preſently cry out againſt them as altogether impoſſible. Now this argues a great Weakneſs, in the Underſtanding, ſo to confine all the Actions of Nature to the groſsneſs of our Senſes, as to imagin Superſtition preſently, before we have ſufficiently examined the true Cauſes and Principles, upon which our Judgments ought to depend: Whereas according to true Philoſophy, theſe Effects are altogether Natural, and therefore there is no Superſtition at all in them, (as hereafter ſhall be clearly ſhewed) unleſs ſuperſtitious Perſons create it, by attributing the Effects to other Cauſes than the true Ones, from THEIR Ignorance, which makes them rather condemn myſterious Truths than examine them, and therefore 'tis truly ſaid, that *Ars nullum habet inimicum niſi ignorantem*. Of this Opinion is Dr. *Wolf*, (Profeſſor of *Phyſick* at Jena in Germany) Scrut. Med. p. 686. *Multi quia*

non omnes Amuletorum *causas statim investigare queunt, ideo illa explodunt atque rejiciunt: Verum his cogimur* (goes on this Author) *recitare verba* Aristotelis 8 Phys. text. 22. *Qui ait Relin quere sensum propter Rationem est Imbecilitas quædam intellectus.* And therefore Fran. Vallesius (chief Physician to Philip II. King of Spain) Controv. Med. *l.* 8. c. 5. says, *Absurdum est id quod experientia constat negare eo quod eventus causa ignoretur.* Which Opinion agrees very well with that common Saying of Aristotle, *Ubi res constat etiamsi opinio adversetur rei quærenda est ratio, & non res ignoranda.* When 'tis Matter of Fact, that any Remedy gives ease, and that it's Efficacy has been confirmed with frequent Instances of Succes, (whether it be a *Necklace*, or any other Remedy) we ought to examin the Reason of it, and not reject it, because of its seeming in appearance to be against the Opinion of the Vulgar. If the Difficulty in explicating any Cause, is a sufficient motive to deny the Effect, we must deny the *Possibility* of a great many Phœnomena of *Sympathy* and *Antipathy* in Nature, which are Matters of Fact: For Example, 'tis evident that the Load-stone Draws Iron: That a great many Persons have an innate Antipathy and Aversion to Cats, Cheese, & other Things: That Infants are marked from their Mothers Longing, which Marks Sympathize in colour & appearance, according to the Season of the real Things they represent: Which with a great many other such like stupendous Phœnomena's, are really *Matters of Fact*, as every one knows, and yet to explicate them, a Journey much more *Round about the Bush* must be made, then (need be) to explicate the Effects of all the *Amulets* and Physical NECKLACES in the World.

As for the Terms *Sympathy* and *Antipathy* I'll not here Quarrel with them, provided they include a *Natural* Connexion between the Cause and the Effect (the only Characteristick mark to distinguish *Natural* Causes from Charms, Magick, Superstition, and other such unlawful Ways of Cure). For which Reason together with Mr. Boyle, Sir Kenelm Digby and other Patrons of *Amulets*, I understand those Things only to act by *Sympathy* and *Antipathy*, which by a secret and mutual Efflux of Atoms, and subtle Effluvias do so Act and Re-act on each other, as to have a reprocal Communication for each others mutual Preservation or Destruction. So that notwithstanding some Persons may despise this way of Cure as an unlikely one, yet in Consideration of those many reputable Authors, that assure us of their having been Eye witnesses to these sorts of Cures, the Method ought rather to be examined into (in order to its improvement) than despised. But that which, in our present Question, is beyond all the Authority or Reasoning in the Word, is MATTER OF FACT; and therefore the most undeniable Proof of all that can be brought of the Possibility of Amulets in General, and of Physical *Necklaces* in

Particular, being only WORN about the Neck to produce a moſt ſenſible effect on the Perſons that *Wear* them, without taking any manner of Thing Inwardly, is from ſome few examples which are ſo evident, and by conſequence do ſo undeniably prove it, that the greateſt Adverſary in the World to this Doctrine muſt entirely acquieſce to it.

One Example is: Take about thirty Cantharides or Spaniſh Flies, and ſtring them with a Needle and Thread like Beads, or elſe Sew them up in a Ribband to go about the Neck, and let any Perſon Wear them by way of a Necklace: The Perſon will ſoon find, that this is no inſignificant *Necklace*; For 'tis above Ten to One odds, but this Necklace (by being only thus *Worn*, and without taking any manner of Thing Inwardly) will cauſe a pain in the Bladder, with a bloody Urine.

Another Example is this: Sew up ſome Quick-ſilver in a Ribband to go round the Neck, and let any Perſon Wear it by way of a *Necklace*; in a little time the Perſon will find their Gums, Jaws, Throat Tonſils, and Jugular Glands to ſwell, and their Teeth looſned, attended with an unuſual Spitting, not unlike to a ſmall Salivation. In the ſame manner the bare *Wearing* only of Arſenick, and other ſuch prejudicial Things made up like a Necklace, will produce moſt dangerous Effects on the Perſons that only WEAR them.

Now can any Wiſe Perſon ſo betray their Judgment, as to ſay, that the WEARING of theſe *Necklaces* is a *Chip in Pottage*, and of no Efficacy, when their Effects are ſo manifeſt? Since therefore 'tis ſo evident, that the bare *Wearing* only of theſe prejudicial Necklaces thus do harm; it muſt be granted, for the very ſame Reaſons *ſervatâ proportione*, that the Wearing of a Good Necklace may profit and do good. Theſe Examples afford large room for very home Applications, which every Reader cannot fail naturally to make, the Reſult of which (if impartial) muſt neceſſarily be, that as the WEARING of a Dangerous Necklace will do harm, ſo the WEARING of a Good one, is as likely *(a Contrario)* to do good.

I am well aware what a Force and Power I encounter, having Adverſaries on all Sides to this Doctrine: But I have a great Reliance upon the REASONABLENESS of my Cauſe. And therefore, I muſt Humbly, and with all poſſible reſpect, ſubmit the undeniable Parity and Application of theſe evident Examples, to the wiſe Judgments of the Worthy and Learned Members of the moſt Illuſtrious Faculty of Phyſick of London, who if any of them will but be pleaſed demonſtratively to ſhew, that no ill Effects can poſſibly follow to any Perſon, from the Wearing of a Dangerous and Prejudicial *Necklace*, I will moſt willingly give up the Cauſe, & aſſert no more that any Benefit and relief will follow from the Wearing of a Good one.

And as for the great Objection againſt theſe ſort of Reme-

dies, *viz.* That ſuch or ſuch a Perſon having ONCE made tryal of them, found them by chance not to ſucceed, 'tis (as Mr. Boyle ſays) of no manner of weight ALTOGETHER to reject them; becauſe if they DO Sometimes ſucceed, tho' Sometimes they may chance to fail; yet that poſſibility of their ſucceeding, is a ſufficient Motive to any one for a Trial, becauſe if they do not ſucceed, they CAN do no hurt, *Nihil* therefore *tentare nocebit*, unleſs Perſons ſo entirely depend upon the Uſe of them, as wholly to omit and neglect other Helps, which is very ill done, and which no Perſon ought to do, during the uſe of any Sympathetick or Appended Remedy whatſoever in the World, notwithſtanding any Efficacy it may be cried up to have. For which reaſon, *Nimium acerba* (ſays Dr. Wolf, p. 167.) *et injuſta eſt illorum ſententia qui* Amuleta *ſtatim rejiciunt, quia in claſſe eorum reperiuntur quædam Ineffi-cacia: Quid itaque vetat* (goes on this Author) *Medicum* Amuleta *admittere, reliquis Medicamentis non poſthabitis?* So that it may be by chance only, and *per accidens*, that Diſtempers are not cured by *Amulets*, and not the fault of the *Amulets* themſelves.

Dr. Wolf gives the reaſon of this, *p.* 685. *Quia forte* (ſays he) Amuletis *unice fidens reliqua neceſſaria Medicamenta negligit, unde Morbi poſtea incrementa ſumunt et conſequenter hæc falſo* Amuletis *imputari poſſunt. Proindeque recte* Delrius (an Eminent German Phyſician) *invehitur in eos qui temere* Amuletorum *uſum condemnant: Cum enim nihil Illiciti* (*inquit* Delrius) *in* Amuletis *deprehendamus, nec omnem rationem operationis ab iis abeſſe ſuſpicemur; cur non locum iis in Medicina concedamus?*

And therefore it is, That I deſire that no Perſon would ſo Pin their Faith on the Outward Uſe & Wearing of any Amulet or Appended Remedy whatſoever, as to think it excludes other Helps. No, by no Means: Uſe what you will beſides along with it, and it will be ſo much the better: *Vis unita* is always *Fortior*, being *Two Strings to the Bow.* And therefore ſays Dr. Wolf, p. 683. *Medicus* Amuletis *non ſolum uti poteſt, ſed propter UNITAM efficaciam majorem, Uti tenetur.* So that (as Mr. Boyle ſays) there ſeems no reaſon, why it ſhould be more required of thoſe remedies that are only WORN, that they ſhould Always cure, then it is required of vulgar remedies that they ſhould Never fail, and from which we might more reaſonably require a conſtant Succeſs, becauſe of their being *Inwardly* given. And therefore Cardanus (a famous Phyſician of Bologna In Italy) *Apol.* p. 1. ſays, that *Amuleta non ſemper vires ſuas oſtendunt, quandoquidem nec ea quæ per OS aſſumuntur.* Hence it is, that in the Printed Directions for Wearing the hereafter mentioned *Necklace*, which are ſealed up along with it, there is expreſly ordered, what Method beſides, ought to be uſed with a Child, to help ſtill more its Teeths coming out, and how it is to be managed under theſe afflicting Circumſtances, to the

end that no ill Conſequence may enſue from ſuch an entire dependance on the Wearing it, as to exclude other Helps.

CHAP. II. *Of Remedies to be* WORN *(in* General*) about a Human Body, commonly called* Amulets, *and* Appenſa.

THE Learned *Voſſius* in his Etymologicon, p. 27. ſays, That the Word *Amulet* ought rather to be written and pronounced *Amolet*, deriving it's Etymology from the Latin Word *amoliri* to aſſwage, remove, or ſend away. *Quia Amoletum* (ſays this author) *eſt Medicamentum quo Morbos vel mala conantur amoliri.* Hence Dr. Wolf, p. 23. Defines an *amulet* in General to be, *Res variis partibus corporis ſenſitivi contra Ipſius Morbos vel Mala, Curationis atque Preſervationis gratia SUSPENSA.* So that *any* thing *Hung* or *Worn* about *any* part of a Human Body for the cure of, or againſt any ailment or Diſtemper, is what Phyſicians call an *amulet*: and by Conſequence *amulets* and *appended* remedies are thoſe, which without ever entring into the Stomach, or any *adheſive* application to the ailing part, but in a manner at ſome Diſtance from it, cure Diſtempers, by being only *Hung* and *Worn* about ſome part of the Body, by a ſecret Emiſſion of Volatil ſubtle Steams, atoms and Effluvias; ſuch are all remedies, Hung and Worn about the Neck, Wriſts, Waſte, Fingers, *&c.* and which remedies obtain different Names, according to the different parts of the Body they are applied to: If *Worn* or in any manner whatſoever *Hung* about the Neck (as moſt *Amulets* are, *Collum enim*, ſays Dr. Wolf, p. 26. *præcipua eſt pars cui Amuleta applicantur*) 'tis called a NECKLACE: If about the Waſte, 'tis a Girdle if Worn on the Finger (as for the cramp) 'tis called a Ring, *&c.*

Remedies of this kind are no new Inventions: Ancient as well as Modern phyſicians having always had a due conſideration for them, calling them by the General Name of *appenſa*, or appended remedies, *a pendendo* from the Latin *pendeo*, becauſe they produce their Effect by being only HUNG or *Worn* about a Human Body; ſhewing from unqueſtionable Matters of Fact, the efficacy of theſe Remedies in great numbers of cures, and to moſt of which they declare to have been Eye-witneſſes: Nay Dr. *Heurnius* (an eminent Phyſician of Leyden in Holland) prax. Med. l. 3. c. 28. does not ſtick to ſay, that the moſt learned phyſicians in his Days cured by *amulets* ſeveral Diſtempers, which other Remedies would do no good at all to. Amuletis *lubenter Utebantur doctiſſimi Medici, cum invitum foret malum Alterantibus & Purgantibus.* Andr. Laur. (Profeſſor of Phyſick at Montpellier, and chief Phyſician to Hen. IV King of France) de Strum. Sanat. l. 1. c. 5. ſays *Multa parantur* Amuleta *quæ* CONTACTU *tantum Morbos pellunt, & mira præſtant.* And therefore Gaſp. Reiſius (an Eminent Phyſician in France) Camp. Elyſ. quæſt. 23. ſays without any difficulty, that Amuleta *METHODICA curatione in uſum venire poſſunt:*

The Sence of which is, that Cures performed by the bare WEARING of Remedies are *Methodical*, that is, they are according to the Sound Principles, Solid Rules and Method of Physick: And on this Account it is, that Rolfincius (chief Physician to the Elector of Saxony) *Chym. in artis form. redact.* p. 410. says that Amuleta *celebrem Medicamentorum classem constituunt.—Itaque non contemnenda sunt* Amuleta COLLO *alliganda* (i e, Physical Necklaces) says *Tappius* (Dr of Physick at Helmstadt in Germany) lib. de sens. intern. fac. c. 8. *cum ea tam Veteres quam Recentiores valde commendent.* So that *Si testimoniis certandum esset, votaque colligenda forent,* says Goclenius (a Physician of Marprug in Germany) tract. de Peste. p. 73. *pro sententiâ affirmante* Amuleta, *tempus & charta me deficerent in illis enumerandis, unde* Amuleta *non sunt spernenda cum experientia constat illa quamplurimis profuisse.* And therefore says Bartholinus an eminent Physician at Copenhagen, Cista Med. p. 231. *Cum experientia nondum* Amuletorum *usum reprobavit, cur nos improbaremus?*

CHAP. III. *Instances of Cures of several Distempers (not including Children's TEETH) by* Amulets and Appended *Remedies.*

AUthors furnish us with almost innumerable Instances of Cures perform'd by these sort of Remedies of divers Kinds, Hung only and Worn thus about the Body.

Monardes the most celebrated Naturalist of his time in Spain, and chief Physician to the Spanish Vice-Roy of the West-Indies, speaking of the Effect of a certain Blood-stone, being Worn about the Body, says these Words. (Simpl. Med. Hist. c. 36.) *Vidimus sanguinis fluxu afflictos Remedium sensisse, Annulos ex hoc lapide confectos in digito continuè* GESTANDO. And speaking of the wonderful effect of WEARING another Medicinal Stone against Fits, says expresly that *Si solummodo* GESTENT *subitò levantur, & nunquam simili morbo corripiuntur.*

Van Helmont & Paracelsus (both eminent Physicians) with a Ring made of a certain Metal, and WORN only on the Finger cured several Distempers, of which the later thus speaks, *Archidoxorum.* l. 1. *Cum bonâ veritatis conscientiâ attestari possumus hujus generis Annulos, quos qui* INDUIT, *hunc nec Spasmus convulsit, nec Paralysis corripuit, nec Dolor ullus torsit: similiter nec Apoplexia nec Epilepsia invasit. Et si Epileptici Digitus hujusmodi Annulo Annuletur, etiam in Paroxysmo sævissimo, æger a lapsu illico resurrexit.* From which Words it plainly appears that the WEARING only of those Rings cured and preserved the Persons from those Distempers. Zwelfer. Pharm. p. 614. tells us of a certain *Necklace* which a great Physician in Moravia ordered Persons to Wear about their Necks at a time when the Plague raged in the City where he lived: And of all those Persons who only WORE it, he positively affirms that *Nullus mortuus est.* These are his own Words. Balduinus Ronsseus an eminent Physician of Crete, Venatione

Medica. p. 79. Recommending a certain Amulet againſt the Plague, ſays expreſly of it (in this Old Verſe) that if any Perſon only WEARS it about them, they will be preſerv'd from all Infection. *Si quiſquam* (ſays this Author)

GESTET, *percipiet Peſtis Contagia nulla.*

Trallianus a Phyſician in Greece in the 6th Century, recommending a certain Amulet ſays expreſly, *Qui* GESTAT *dolore prorſus non corripietur.* Foreſtus an eminent Phyſician of Bolognia in Italy, l. 9. Obſ. Med. 52. tells us he knew ſeveral Perſons Cured of violent Head-achs by only Hanging and Wearing the Herb *Vervain* about their Necks (*Collo appenſam* are his own Words) after many other Remedies tried to no purpoſe. Hen. de Heer an eminent Phyſician at Liege. Ob. Medi. p. 194. tells us of a Perſon Cured of a Diabetes by Wearing only a certain Remedy about their Neck, *Collo ſuſpenſam*, and alſo tells us that Hanging the ſame Remedy about the Neck of a Merchant to whom an Unskilful Lithotomiſt had left the like Diſeaſe, it ſoon Cured him.

Boetius de Boot Phyſician to the Emper. Rodolph II. de Lap. and Gem. *l.* 2. *c.* 102. ſpeaking of a certain Medicinal Stone, ſays that a certain Perſon, who *Cum ſanguinis fluxu ita laboraſſet ut nullo modo ſiſti poſſet, hunc lapidem* Alligari *juſſit, & extemplo fluxus impeditus eſt.* Mr. Boyle in his Reconcileableneſs of Specif. Rem. with the Corpuſc. Phil. p. 119. tells us of a Paralytick Perſon which he knew ſpeedily relieved by only *Wearing* a Remedy, and that upon leaving it off the Diſtemper would return. Alſo that he himſelf was Cured of the Cramp by the *Wearing* of a certain Ring: Inſomuch that if he left it off, the Cramp would return: And therefore kept it by his Bedſide, to put it on whenever the Cramp ſhould ſeize him: And what he expreſly mentions as particularly ſtrange is this in his own Words: That ſeveral times when the Cramp ſeized my Feet (ſays Mr. Boyle) the Pain was quickly removed, tho I applied the Ring but to my Finger. And *p.* 128. He tells us of a Perſon he knew Cured of a violent Palpitation of the Heart by only *Wearing* a certain Remedy about their Neck; & upon leaving off the Remedy the Diſtemper returned, till the Remedy was Worn again. Alſo in his Treatiſe of the Atmoſph. of Conſiſtent Bodies. p. 188. relates a perſon cured of a Bloody Flux by only Wearing of a certain Necklace, and if they left it off, they relapſed.

A great many more Inſtances of theſe kind of Cures (in General) might be brought here out of ſeveral reputable Authors, but theſe are fully ſufficient to prove the truth of the Doctrine here aſſerted, and thereby ſhew what great Changes may be produced in a human Body, without ever taking in any thing viſibly at the Mouth. For as Mylius (an eminent German Phyſician) ſays, Antid. l. 1. c. 6. Speaking in Praiſe of

Physical Necklaces, *Mirum & incredibile videri non debet à Medicina juvari posse hominem etsi* INTRO *illam in corpus non assumat, sed de* COLLO *tantum suspensam gestet.* We'll now proceed to these Necklaces for Distempers in Children in Particular.

Chap. IV. *Of the Generally received use of Physical* NECKLACES *in* Particular, *by Authors both Ancient and Modern, for Distempers (especially) in Children, as their* TEETH, Fits, Fevers, *&c.*

I'LL first begin with that memorable Example (which will never be forgot) of *Galen* himself who lived in the 5th Century, and who in his 6th Book of the Virtues of simple Medicines, says expressly that he often Cured Children of the Falling-Sickness by only a NECKLACE of a certain Vegetable put about their Necks. And one of which Children in particular having the Necklace hung about its Neck he expressly says, *Collo suspendimus* (meaning the Necklace) *at deinceps prorsus sanus effectus est* Puer; *nec postea convulsus est.* And in his 9th Book of the same Treatise, titulo de Lapidibus recommends (from his own experience) a Necklace made of certain Medicinal Stones, *Torquem ex hujusmodi lapillis confectum Collo Suspensum prodesse.* And a little after recommending another Necklace to be Worn about the *Neck* for Swellings in the Jaws & Throat, says expressly *Si* Collo *suspenderis mirifice proderit.*

Nor was Galen the first Broacher of this Amuletical Doctrine. Ætius Amidenus a Physician in Greece a hundred Years before Galen's time, in his Quaternio. c. 34. recommends a certain Necklace to be Hung about Children's Necks for their *Teeth* expressly on this condition, and in these Words *Si collo pueri Appendatur.* *Pliny* who lived in the first Age of Christianity about 400 Years before *Galen*, l. 23. c. 1. says expressly that in his time Amber Necklaces were used to be Hung about Childrens Necks for several Distempers. *Infantibus Alligatur Succinum Amuleti ratione.* Now Amber being a Bituminous Substance, abounding with a copious inflamable Sulphur has always been looked upon by Physicians if *Worn* about the Neck to be prevalent against some Distempers of the Head, from whence arose that common Ancient Custom which every one knows has so long prevailed of Wearing (at first *Physically*, and afterwards thro Custom and Fashion *Ornamentally*) Amber Necklaces. And the same *Pliny*, l. 30. c. 15. speaking of a Necklace to be Worn by Children, (*Appensus Infanti*,) for their *Teeth*, says expressly that *Mirifice* Dentitioni *prodest*; *Et Facilem* Dentitionem *præstat.*—And some Years before *Pliny*'s time, Æmilius Macer an eminent Physician in those Days in *Italy*, in his Opusc. de herbarum virtutibus expresses the Virtue of a certain Necklace Worn about Children's Necks in those Days for the Falling-Sickness in this celebrated Old Verse

SUSPENSUM COLLO *Pueris prodesse caducis.*

Nay Bartholinus De lapide Nephritico, c. 9. goes yet higher,

and cites Dioſcorides a Phyſician that lived almoſt a Century before our Saviour's time (which was 600 Years before Galen) for recommending a certain *Necklace* to be Worn for the *Teeth*, COLLO SUSPENSA *Odontalgiæ medente*, ſays this Author.

AS to Modern Phyſicians they are extraordinary Numerous, whoſe ſuffrages Phyſical Necklaces for Childrens Teeth are, and have been always honoured with. *Magno agmine Autorum teſtimonia nobis occurrunt* (ſays Dr. *Wolf*, p. 60.) *qui ſuadent ut* Amuleta *affigantur* COLLO. Bonaciolus an Eminent Italian Phyſician, Lib. de fœtus form. p. 321. recommends the *Wearing* of a Necklace for Children's Teeth in theſe Words, *Pueris quibus difficulter naſcuntur* Dentes, *hoc remedium* Alligatum *facilem* Dentitionem *præſtat*. And again, the ſame Author a little after ſpeaking of this ſame Necklace expreſly affirms it, *Collo alligatum* Dentitioni *mire prodeſſe*: Dentientis *morbos placare*: *Et* Dentientium *moleſtiam lenire*.——*Alex. Venturinus* an eminent Phyſician in *Italy*, *lib. de Medicina ab animalibus deſumpta*, poſitively affirms that a certain Necklace *Collo infantis Suſpenſum facilitat Dentium exitum, ac procurat ut ſine dolore naſcantur*. And again ſpeaking of another Necklace to be Worn for the Teeth, ſays of it, *Si circa Collum geſtetur, Dolores Dentium auferuntur*.—*Schmitzius* (an eminent Italian Phyſician) in his *Compendio Medicinæ Practicæ*. p. 53. Recommends expreſly a Necklace, *Infantibus Appendendum pro facili Dentitione*, are his own Words.——Dr. Wolf abovecited *p.* 81. mentions a certain Necklace Collo *appenſum peculiariter commendatum pro mitigandâ moleſta Dentitione*.—*Bartholomæus Anglicus lib. de proprietatibus rerum*, Recommends a Necklace for Childrens Teeth, and ſays that *Collo Infantis* Appenſum *accelerat Dentitionem*.

Geſner a noted Phyſician in the Univerſity of Baſil in Germany in his Enchiridio rei Medicæ, fol. 25. ſpeaking of a Necklace to be Worn about the Neck, ſays expreſly that in extremity of Pain from the Teeth, GESTATUS Levationem procurat, & omnem dolorem Dentium aufert.—The Diſput. Med. Baſilienſ. diſp. 10. Recommend a certain Necklace to be Worn for Childrens *Teeth*, in theſe Words, *Collo ſuſpendendus contra inquietantem Dentitionem* —— Rondeletius Profeſſor of Phyſick at Monrpellier, lib. 32. c. 10. adviſes a certain Necklace to be Worn about Children's Necks for their Teeth in theſe Words, *E Collo Puerorum Suſpendatur ut Dentitionem juvet*.

Camerarius an eminent *German* Phyſician in his Sylloge Memorabilium Medicinæ. *Cent.* 6. recommends a Necklace for Children's Teeth *Collo Suſpenſum pro facili Dentium proventu*. And a little after ſpeaking of this Subject, ſays that at Antwerp in the Low-Countries, A certain Necklace ſaved a great many Children's Lives, whereas, without it great Numbers died. *Hoc* Amuletum (ſays this Author) *ſalubre fuiſſe compertum, cum multi* INFANTES *antea mortui fuerint*. Senertus Profeſſor of

Physick at Wittemberg in Germany, and chief Physician to the Elector of Saxony. Prax. Med. l. 2. p. 44. recommends a Necklace to be Worn by Children *In difficili Dentitione*, are the express Words of this Great Man. Dr. Etmuller Professor of Physick at Leipsick, cited by Konigius an eminent Physician of Basil in Germany, Regno animali: *p.* 132. recommends upon his own experience a certain Necklace for the *Teeth*, in these Words, *Certa experimenta se nosse hoc remedium* nudo CONTACTU Odontalgiæ *mederi*. J. Bapt. Porta (an Eminent Physician of Naples) cited Scrut. Med. p. 89. speaking of a *Necklace* for the *Teeth*, says, *Ad Collum* Appensum *Dentium dolorei adimit*.

Heurnius above cited de affect. capitis. c. 24. Speaking of a *Necklace* to be Worn about the Neck for the Teeth confidently says, (from his own Experience) *Constat mihi Dentium Dolores hoc Remedio* Collo appenso *Averti*.——Dr. Hœferus an eminent Physician in Germany in his Hercule Medico. l. 1. c. 11. Speaking of the Pains that Children undergo with their *Teeth*, recommends a certain *Necklace* to be Worn about their Necks, and to which he attributes so much Virtue that he expressly says that the Effect of it will be even wonderful. *Si* (says this Author speaking of this *Necklace*) *in* Collo Infantis Suspenderis *videbis tunc rem admiratione dignam : viz.* Dentium Dolorem *Leniri*.——Joa. Macacius a great Physician in Bohemia in his Promptuario Medico. p. 955. Speaking also of the Calamity of Children with their *Teeth* recommends a *Necklace*, and says that *Collo Suspensus in hac calamitate felicem Successum habebit*.——Etzlerus another German Physician in his Isagoge Medica. p. 35. recommends a *Necklace* to be Worn about the Neck for the Teeth in these Words *Collo Appensum veriſſime Odontalgiam compescit*. Jugelius cited in Scrut. Med. p. 85. speaking of a certain *Necklace* to be Worn for the Teeth says these Words of it, *Appensus dolores Dentium restringit*.——Kiran. in Kiran. p. 121. recommends a certain Necklace for the *Teeth*, and says that, *At Collum suspensum omnem dolorem Dentium Curat*.

Mich. Bapt. *p.* 1. 191. recommends a Necklace to be Worn by Children in these Words *Collo Infantium appensa*. Smetius, *p.* 74. recommends a Physical Necklace for Children *Si Infantium Collo suspendatur*. Schenckius an eminent German Physician. *Disp. de Succine.* c. 7. Speaking of a certain Necklace for Children, says expressly, *In Dentium doloribus ad Pueros præservandos Collo Appendatur*. Albertus (Bishop of Ratisbone, for his great Learning and Latitude of Knowledge [says Dr. Brown, Vulgar Errors, *p.* 33.] surnamed) *Magnus*, Master to the great *Aquinas*, and the Oracle of his Days, *l. de virtut. herb.* recommends a *Necklace* for Childrens Teeth, and says expressly if Children Wear it, *Sine dolore* DENTES *producent*. Dr. Culpeper, *p.* 4. *c.* 6. Tells us of one of his own Children, that Cut 3 *Teeth* presently after a certain *Necklace* was put about its *Neck*.

But what ſtill adds more weight then perhaps all hitherto alledged is the Authority of our Great Country Man, the Learned Dr. *Tho. Willis*, Dr. & Profeſſor at Oxford, An Eminent Member of the moſt Illuſtrious Colledge of Phyſicians in London, Fellow of the Royal Society, the greateſt Phyſician of his Time, and by conſequence an Author in this our preſent Controverſy *Omni exceptione Major*. This Great Man, as Rigid a Naturaliſt as he was, in his Book de Morbis Convulſivis. c. 3. Recommends a Phyſical *Necklace* to be Worn about the Neck expreſly in theſe Words *Toti Collo circundetur*. And a little after Recommending this *Necklace* again ſays expreſly that it is to be Hung about the *Neck*, *Collo ſuſpendendus* are his own expreſs words. And afterwards, c. 4. recommends this *Necklace* again for Children in theſe words, *Pueris Collo ſuſpendatur*. Alſo in his Book De Pathol. Cerebri. p. 31. recommends the Wearing of a *Necklace* for Children in his uſual words *Collo ſuſpendatur*. And furthermore this Great Author, to ſhew that this Doctrine in Speculation was entirely conformable to his Practice, on the 22th Day of June in the Year 1666 He preſcribed for the Right Honourable the Lord Brooks's Son an Infant a *Necklace* to be Worn about his Neck.

Nor was Dr. Willis the only Phyſician of our own Univerſities, and of the moſt illuſtrious Colledge of Phyſicians in London, who have approved of, and preſcribed Phyſical *Necklaces* to be Worn by Children: Dr Flud, and Dr Highmore of Oxford. Dr. Charleton, and Dr. Harvey of Cambridge, theſe laſt both Phyſicians to King Charles I. and All Members of the Colledge of Phyſicians in London, beſides ſeveral others have eſpouſed this Doctrine and writ in defence of it.

The Ingenious Dr. Quincy in his moſt excellent New Pharmacopia, Ed. 2. part 2. § 1. p. 86. ſpeaking of a certain Vegetable ſays, that NECKLACES made of it are in much eſteem to Hang about Children's Necks for Convulſions and Difficult Breeding of TEETH. And again page 125. ſpeaking of another Vegetable, ſays that it is frequently preſcribed to be *Worn* about the *Necks* of Children to prevent Convulſions and Eaſe their *Teeth*, and expreſly calls it a SAFE Practice. And therefore ſays Dr. Wolf, p. 680. *Nemo poteſt iure Medicis vitio vertere, ſi in Morbis* PUERORUM *commiſerationem ſuadentibus inter alia Medicamenta* Amuleta *ſimul adhibeant*. From theſe undeniable and concurrent Teſtimonies of Authors in moſt Ages, it is ſufficiently apparent that Phyſical NECKLACES to be Hung about Children's Necks, to help & aſſiſt them in the Eaſy Breeding and Cutting of their TEETH are no New Coined Remedies, ſince they may be thus Traced up to at leaſt 600 Years before Galen who lived in the 5th *Century*.

I do not ſuppoſe that my Readers will except againſt the Authorities here cited, ſince theſe Authors were all of them

Learned Men: Wise Men: Prudent Men: Eminent Men in their Professions: Great Philosphers and Physicians: and the Oracles of the Times wherein they lived. They were Men of Profound Judgments; of deep Penetration, and solid Reasoning; and as unwilling to Espouse Trifles & Improbable things, as perhaps any of those Great Philosophers and Physicians in the Age we are now in, and consequently would never have so positively asserted in their Writings, that the bare WEARING only of a Remedy about a Child's Neck, would have such and such surprising effects, if they had not been fully convinced of the truth of it. Can it be imagined that Men of such penetrating Judgments should be deceived in so many uncontestable Matters of Fact in Cures performed by these *Necklaces*, as in their Writings they own to us, that they were either Eye-Witnesses of; Or they themselves had experienced?

And least Posterity might think that these Cures were taken upon trust from others, the Judicious Boetius de Boodt abovecited, (an Author of unquestionable Probity and Authority) in his learned Treatise on Gems, l. 2. c. 102, after having spoke a great deal in commendation of Physical *Necklaces*, and mentioned two particular Instances of Cures that he himself had performed by prescribing to two of his Patients their Wearing of these *Necklaces*, concludes thus *Ego quod multories EXPERTUS sum refero.* And that Great and unexceptionable Author Mr *Boyle* after having produced in his 5th Essay a great Number of Instances of Amuletical Cures, adds expresly, that not only he himself frequently used these sort of Physical *Necklaces*, but that within the compass of his own Knowledge, he knew several Eminent Physicians who had used and recommended them to be thus Worn by Children for their Teeth.

Whoever then despises this Method of Cure, at the same time despiseth the Judgments and Opinions of these Great & Learned Men. Since therefore these Eminent Physicians prescribed and recommended in the manner that has been above fully shewed, Physical *Necklaces* to be Worn by Children for their Teeth, grounded on much the same Reasons of Operation, that I shall hereafter propose to the World a particular Anodyne *Necklace* for this end, I cannot but value mine still the more: and this not only because the use of it is agreable with, and consistent to the Practice of even the greatest Physicians, but also because according to the Principles and Doctrine of these great Men, it is made of a Matter abounding with no less Sympathetick Qualities requisite for a Teeth-Cutting Necklace than theirs were: and as such a one (and that too in a very eminent degree) not only the late Dr *Chamberlen* was pleased to recommend it to the World, but the great Success the use of it has had now ever since the Year 1715 that it was first published, has sufficiently proved it to be.

Ch. V. *How Sympathetick Remedies are supposed to produce their Effects.*

THE word SYMPATHY is derived from the Greek word συν *Simul* & παθος *Passio*, by which is signified a *Relative* property consisting in a natural *Com-Passion, Concent, Concord, Congruity, Affection, Harmony, and Agreement* between Bodies. Now that there is such a *Harmony & Agreement* in Nature, is evident to our Senses in a great many uncontestible Matters of Fact: But to find out the Cause *Hic Labor, Hoc opus est.* For as Celsus says *Recte curaturum, quem prima Origo Causæ non fefellerit.* And therefore it is that Virgil pronounces, That Man to be *Felix, Qui potuit rerum cognoscere Causas.* In order then to explicate more clearly the Effects of *Amulets & Sympathetick Remedies* we must here first establish one Universal Law of Nature, settled by (that stupendously Great Man, *Quem secula nulla tacebunt*) Sir Isaac Newton, l. 2. Prop. 23. of his *Principia*, as an essential Requisite to all *Magnetism, Electricity*, and *Attraction*, and by consequence to all those Actions which proceed from Causes at a DISTANCE from the Subjects on which they produce their Effects, and which must necessarily be premised to the explicating of the manner how *Amulets* in General and the hereafter mentioned *Necklace* in particular are supposed to produce their Effects: which Law is this. An Universal Law of Nature.

OUT of the Pores of ALL Bodies, there is more or less a constant Emission of subtle Steams, Atoms, & Effluvias.

The Truth of this Law appears from nothing in the World so Clear, Manifest, & Evident, as from our Sense of SMELLING, by which every one daily Experiences Bodies at a DISTANCE to emit and send forth more or less, vast quantities of subtle Invisible Steams, Atoms, and Effluvias; which if grateful & pleasant as from Roses, Nutmegs, Cinamon, Cloves, Mace, Amber-Greese, and other such Odoriferous Bodies, Recreate our Senses: But if disagreable or dangerous as from stinking and Infectious ones they are with utmost Care avoided: For which reason in time of a Plague even the best of Cloaths and Goods are frequently Burnt for fear of communicating those Infectious Atoms with which they are thus impregnated. 'Tis also from hence that Gloves & other things having once been perfumed, will for a long time after at a Distance emit sweet Effluvia's and Atoms to our SMELL: And that Dogs will pursue the steps of a Man or their Game at a great Distance, or will fetch any thing his Master has once only laid his hand on, altho in a Heap of things of the same kind; because the Atoms remaining on the Footsteps or thing once touched, are so sure a guide to the Creature, that if he happens to loose the Scent, he presently holds his Nose up in the Air to catch the wandring Atoms again.

Hence the common Objection is obviated of those Persons

who deſpiſe the uſe of theſe ſort of Remedies, to wit, that being but *Externally* Appended, they muſt be very unable to do any Good in *Internal* Diſeaſes, eſpecially ſuch as are ſeated in Parts remote from thoſe which the Amulet or Appended Remedy is applied to, or ſuppoſed to Touch; upon a Suppoſition that ſuch a *Remedy* cannot furniſh the Body it does but externally touch, with any ſtore of Medicinal Particles: Since this Difficulty (as Mr. Boyle ſays) will be of of very little weight to any one that only conſiders, the great Subtility, almoſt infinite Number, and Efficacy of Effluviums not only in general, but even in particular, that flow out from ſome certain Bodies: As for Example: What plenty of inviſible Particles ſenſible to the Noſtrils are for a long time emitted from a ſmall quantity of Amber-greece, Camphir, and other ſuch odorous Bodies: and what a multitude of Magnetical *Corpuſcules*, for many Years will conſtantly flow out from a ſmall vigorous Load-ſtone, ſo as to attract Iron even thro Paper, Silk, Linnen, *&c.* & which Effluvia, were it poſſible to weigh them in one Aggregate would not exceed the hundreth part of a Grain. From which Examples ſufficiently apears, how poſſible it is, that even Dry, Hard, & Solid Bodies, ſhould afford ſufficient ſtore of Effluvia, to cauſe very conſiderable Changes in ſo *Curious*, Soft, Tender, and Exquiſitely fram'd an Engine as a Human Body is: And this more eſpecially when we almoſt daily ſee that Quickſilver only Worn in a Girdle, by its Globular Effluvia will Salivate. *Cantharides* or Spaniſh Flies only carried in the Pocket, will frequently tranſmit their hurtful Effluvia as far as the Bladder, and there excite great Pain, and many times a bloody Urine: Nay even the Odor only of *Muſk* or *Civet* will ſpeedily caſt Perſons into Fits: And on the contrary the Smell only of Aſſa-Fœtida, Salt of Hartshorn, Sal Armoniack, or the like will quickly relieve them.

This Law of Nature being thus ſettled, we muſt now have recourſe to a Generally received *Axiom* in Phyſick as follows.

An eſtabliſhed Maxim in Phyſick.

ALL Ailing and diſtempered Parts draw naturally to themſelves (from an Innate deſire they have of Eaſe) the *Circumambient Air*, with whatever *Atoms* & *Effluvias* are in it.

This Maxim of Phyſick being thus ſettled, we muſt now have recourſe to our Law of Nature before mentioned: According to which, Out of the Pores of ALL Amulets & Appended Remedies, there muſt flow ſuch a vaſt Number of Atoms and Effluvias that according to the Doctrine of Mr *Boyle* (in his Notes about the Atmoſphere of Conſiſtent Bodies) a real poſitive Atmoſphere of them in Crowds & Swarms like a Miſt, is doubtleſs as certain about them, as of thoſe Effluvias round a Load-ſtone, or a Bit of Amber-greece, Camphir, or other ſuch like Odorous Bodies, Theſe Atoms flowing thus

out of these Amulets, and by consequence wandering about the Surface of the Ailing and Afflicted Part, must naturally be drawn by the Suction of the Air, which the Ailing Part contains, into the said Ailing Part, which being out of (its natural due) Order, is by consequence in *Statu violenti*, and therefore is usually Angry, Tumified and Inflamed, whereby it's Pores are more then usally Opened, Dilated, and Distended, and therefore much more ready, than at any Time in *Statu Sano*, to receive whatever Easing and Comforting *Atoms* the *Circumambient Air* is loaded with. Where being once entered, they (*not improbably*) search into the Glands, Corners, and Fibres of it, which thereby must be comforted, eased, & imperceptibly healed. And that such invisible *Corpuscles* and *Atoms* may (says Mr. Boyle) pass from Amulets into the Body of the Person who wears them, and there produce great changes, will scarce seem improbable to any one, that only considers how perspirable, according to Hippocrates, all Bodies are.

And to shew that this Doctrine is no new *Chimerical* Fancy, the Great Dr Willis in his Treatise De Febribus, p. 235. speaking in Praise of *Amulets*, says expressly, *Effluvia seu Corpuscula subtilia ab* Amuletis *per totam aeris regionem circumvolitant*, &c. Nor is this Dr. Willis's Opinion alone: G. B. de St. Romain, Physicæ, c. 9. says, *Cum fit effectus aliquis ab* Amulets, *id contingit per Emissionem quorundam Spirituum aut* Atomorum, *ex iis Remediis egredientium, & Corporis humani Poros penetrantium, Spiritibusque animalibus vires largientium.* And Bartholinus, cent. 3. p. 123 speaking in Defence of *Amulets*, says that Amuleta *per Pores in Corpus vires suas immittunt*. And Epist. de Transl. Morb. p. 5. says, that Amulets cure Distempers *Propter Effluvia*.

And furthermore still to shew my Readers, that this is no new Upstart Doctrine, I need only put them in mind, that it is as Ancient as even *Galen* himself, who after having proposed those Physical NECKLACES abovementioned, thought he did not act sufficiently the Part of a Rational Physician, by proposing only the *Quid*, unless at the same Time he gave also the *Quomodo* and therefore explicates the Manner how those Amulets he proposed, produced their Effects, in these Words, de Simpl. Med. fac. l. 9. speaking of a certain *Necklace* to be made of a Root, and to be Hung and WORN about the Neck. *Rationabile erat* (says Galen) *PARTES QUASPIAM A RADICE DEFLUENTES, ac deinceps per inspirationem attractas, affectos ita Curare.* Now if this great Man could say so much in those DARK Peripatetical Times wherein he lived; What would he have said had he lived in the clear sighted Age we are now in.

What has hitherto been said of *Amulets* and *Appended Remedies* in *General*, may be (*servata proportione*) applicable to the following Anodyne NECKLACE in *Particular* which the Late Dr. Chamberlen was pleased to Approve of and Recommend

to the World: For according to the above eſtabliſhed Law of Nature, the ſame Reaſons which prove that other *Amulets* and *Appended* Remedies in *General* emit & ſend forth Effluvia, may prove it alſo of this *Necklace* in *Particular*, And which Effluvia being once drawn (according to the Maxim of Phyſick above eſtabliſhed) by the Suction of the Morbifick Air, which the Child's Mouth abounds with, into the heated, ſwell'd and inflamed ALVEOLI or Sockets of the Gums, they are thereby ſuppoſed to affect thoſe thin and moſt accurately ſenſible membranes, which include the TEETH, as to aſſiſt them inſenſibly in a manner to ſeparate, open, & give way to their Cutting, and ſo let the Teeth out. This is the Doctrine of Heurnius above cited, who in his Meth. ad Prax. l. 3. c. 28. ſays, *Amuletum a Corporis contactu incalescens, Miasmata & Effluvia effundit, quæ hausta* ORE (in at the Child's Mouth) *et Cutis Antidota efficacia Morborum fiunt.* Of this Opinion, was alſo the great Voſſius, l. 1. de Philos. Sect. c. 8. *Amuleta de* COLLO *pendentia* (i. e. Phyſical NECKLACES) *ubi incaluerunt a corpore noſtro, Effluvia quædam* ORI (into the Child's Mouth) *infundunt, eoque pacto morbo profunt.* And this without any Violence to the Gums at all, but much in the ſame manner as *Gutta cavat lapidem non vi ſed* SÆPE *cadendo.* The manner then of acting of Phyſical *Necklaces* is by way of a *Removens prohibens*: That is, by removing an Impediment which being once taken away the deſired End will of it ſelf naturally enſue: For ſince the difficult *Cutting of Children's Teeth* proceeds from the hard and ſtrict cloſure of the Gums: If you get *Them* but once opened, the Teeth will of themſelves *naturally* come forth.

CHAP. VI. *Of* DENTITION *or Breeding of* TEETH *in Children: With the true Method of Aſſiſting them.*

THE *Germen* or *Bud* of a TOOTH in the Jaws of an *Infant* is at firſt a *Mucous thin ſlimy Pulp*, like the *White* of an *Egg* contained in its *Cell*, which by degrees grows harder, till the *Matter* being throughly hardned breaks thro': Which *Perruption* occaſions many dreadful and dangerous Symptoms to poor Infants. The time of *Protruſion* for the *Coming forth* of this hardned Matter which compoſe the *Teeth* is very different. In ſome it is ſooner, as in the 3d and 4th *Month*: In others not till the 6th or 7th *Month*. In many it is later, as in the 8th or 9th *Month*: And in ſome, not till they are a Year Old, but this is not ſo frequent. In many *Children* the *Cutting* is very tedious, eſpecially if the *Eye-Teeth*, and other *Teeth* happen to *Cut* together. As for their order of *Cutting*, the *Fore-Teeth* are generally *Cut* firſt both above and below; the two middle ones firſt, and then thoſe on each ſide which are eight in all. Afterwards the *Great-Teeth* wherein the *chief* danger lies. The time of *Cutting* is alſo known (ſince *Children* can give no other Account of their Ailments, but what we can

gather from their Moans and Actions) by Infants putting frequently their Fingers in their Mouths, the Gums being swell'd, spread, sore, inflam'd and looking white, great *Pain* afflicting them, with unusual Cryings, Restlesness, Looseness, and oftentimes Convulsions and Fevers. The Cause of hard *Breeding* and *Cutting* of *Teeth* is sometimes in the *Teeth* themselves, being blunt and growing but slowly, whereby the Gums Cut and Open the more difficultly: So that always the sharper the *Teeth* are, the more exquisite and sensible is the *Pain*, but withal such *Teeth* Cut the soonest, which made *Hippocrates* in his 25th *Aphorism* blame the *Eye-Teeth*, as the *Authors*, of worse Symptoms then any of the rest. Sometimes in the Gums, when their *Substance* is more solid and harder than usual, by which the Cutting being made the more difficult, great *Pain* is caused in them from the hardness of the *Teeth* pushing and thrusting up under the Gums, being very sensible Parts even in *adult Persons*, and much more in young and tender *Infants*. From whence an *Inflammation* arising with disturbance of the Spirits, a continual *Fever* is many times produced whereby Acid Vapours ascending to the *Original of the Nerves*, and irritating them, *Convulsions*, and other dismal Effects are frequently caused. If therefore the *Teeth come forward but slowly*, and the Gums are *hard, swell'd, hot, and pain'd*, all endeavours must be used to *Soften* the Gums, and thereby to bring them out and give ease. As for the use of a SOLID *Coral*, so *frequent* in fashion to be *Hung* about the Wasts of *Children* in this *Condition*, in the *Printed Directions* for *Wearing* this *Necklace* which are Sealed up along with it, is clearly shewn, that it is so far from being beneficial, that it is even *Wrong* to let a *Child* use one, but instead of it, *another* thing (*which will cost about a Penny*) is proposed for *Children* to *Hold* in their *Hands* to *Nabble* upon, and *rub* their *Hot Mouths* and *Gums* with, and which is much better then a *Hard Coral* or any other such so very Solid Hard thing, to ease their Mouth with. The Bells indeed, that are Hung to the Coral divert a little the Child, but the Hard Coral it self puts it to Pain. For a *Coral* or any other such *Hard Solid* thing pressing so very much on the *sore, tender, and inflam'd Gums*, by reason of their *extreme hardness and Solidity* puts the Children to a *Pain* instead of that *Pleasure* we suppose them to have in *rubbing* with it their *Hot, Inflam'd Sore Mouths and Gums*, which consequently keeps them from *rubbing* and moderately *pressing* on their Gums with it *so much* and *so often* as they ought to do; that by pressing it thus upon the *edge of the Gums*, they might become in some measure as it were *Deaden'd and Benumb'd*, and thereby the *Cutting of the Teeth* less *felt* by the Child: Whereas the *Thing* that I have mentioned in the *Directions* not being *so very hard* as Coral, gives way a little to the Gums in the Presure upon it, which Corals and

other such so very Hard *Solid* Things do not, and yet is *hard enough* for the End proposed: And consequently sufficiently presses on the *Gums* to help let the *Teeth* out, and withal gives them a very sensible pleasure in rubbing their *Gums* with it, and therefore excites them to so *frequent* a Use of it, as is convenient for the *Teeths* coming out. So that notwithstanding this NECKLACE is worn by Children, and the *Liquid* that is Sealed up with it rub'd on their *Gums* in the Manner hereafter directed, yet the use of this *Thing* (which will cost only about a *Penny*, and is to be bought in almost every Street of *London*) will with the use of this Liquid, still help the better the *Teeth*'s coming out. So that by these means Children have Cut their *Teeth*, after many other *Endeavours* proved ineffectual.

When therefore Children put frequently their Fingers or any thing else into their Mouths, endeavouring thereby to ease the Itching and Throbbing Pains of their Gums: when they Bite the Nurses Nipple: When there is an inward Heat in the Mouth, and a larger than usual Flux of Saliva, from the Pain's vellicating and contracting the Salivatory Ducts and Glands by which a larger quantity than ordinary of Serum is squeesed and pressed out to the Mouth: When there is a Redness in the Cheeks, and Whiteness on the Gums with frequent and unusual Cryings and Uneasinesses, you may Besure their Teeth are coming, and then is the time for them to Wear this *Necklace*, and for the Nurse or Mother to use the following *Liquid*: Tho' Children may profitably wear the NECKLACE it self at any time after they are 2 or three Months old, to Prevent & keep off Distempers especially Fits.

Now as to the true Method of proceeding with a Child in this Condition: Those Means must be made use of, which are capable of their own Nature to Open the Gums; for if once THIS be but done, the Teeth of themselves, which are continually pushing forward, will naturally come out: What therefore promotes this end, is to be enquired after; and then all the Concomitant and Subsequent Symptoms cease, and are prevented, according to that Principle in Philosophy, *Take but away the Cause, and the effects presently cease.* Since therefore the Miseries which happen to Children from their Teeth, proceed from this one cause, of the Gums being hard and CLOSED; it follows by consequence that all our present enquiry must Roul and depend upon this one point of Softening and OPENING them, it being an established Maxim in Physick as well as Morals, That *all Contraries must be Cured by their Contraries*: So that if a means be but found out for this end, we have our desire. For 'tis to no purpose to *Go round about the Bush*, by making use of any Remedies in particular against the Fever, the Convulsions and other Symptoms attending the hard Breeding and Cutting of Childrens Teeth,

without one takes away the Cauſe by OPENING and Softning the ALVEOLI or Sockets of the Gums, as juſt now has been ſaid, and thereby ſtrike at the *root of the evil*. Now for this End the following *Necklace* together with the Rubbing of the Gums with the Liquid which for this end is Sealed up along with it, (which is *Vis unita*, which is always *Fortior*, as *Two Strings are to a Bow*) is here propoſed as an aſſiſting Method for Children in theſe Melancholly afflicting Circumſtances, and that more eſpecially ſince Children are never very willing to Take Remedies Inwardly. And therefore it is that Dr. Wolf p. 148. ſays that a Phyſical Anodyne *Necklace* is a very proper Remedy for Children: and his Reaſon for it is, *Quia Infantes* (ſays he) *alia remedia non admittunt*. For which reaſon alſo it is that ſuch *Necklaces* ought to be uſed, leaſt for want of them, (thro' either Contempt or Neglect) any Injury be done to the *Innocent* Child. *Ne forte injuria fiat Innocentibus*, ſays Dr. Wolf *ib.* viz. by not Uſing perhaps that *Necklace*, and Method of Aſſiſtance which might have done it Good, and could have done it no Harm. Hence *Dodonæus* Profeſſor of Phyſick at Leyden, and chief Phyſician to the Emperour *Maximilian*] Prax. Med. l. 1. c. 6. ſays expreſly that *Si Infantes nolint, aut non poſſint Medicamenta Interna aſſumere, AMULETA applicare expedit: Infantuli enim non Medicamentis Internis, adeo quam amuletis Curari volunt*. At leaſt let the moſt timerous Perſon be but convinced of this one Point, that a Phyſical *Necklace* can do NO harm. Since therefore no Danger, but Good can follow from it, no Perſon can reaſonably Object againſt it. Beſides: Since according to the above-eſtabliſhed Principles the Atoms flowing out of *Amulets* by the Suction of the morbiſick Air of Ailing and Diſtemper'd Parts, are drawn into them, by conſequence A Phyſical *NECKLACE* that is good for Children's TEETH, may (*not improbably*) be alſo beneficial in ſome other Caſes: So that if a Child ſhould have A *Thruſh*, *Fits*, *Sore Eyes*, a *Fever*, *Convulſions*, &c. as well as Hard and Difficult Breeding of *Teeth*, ſuch a *Necklace* is looked upon by Authors capable Rationally and Phyſically to help them ALL.

But, in fine, whatever Way Amulets and Appended Remedies are ſuppoſed to act, nothing is here pretended to be propoſed as abſolutely Determinate and Certain: but only (in a Suppoſition that they are Salutary, and have an Effect on a Diſtemper'd Body) as not improbable; and in this Sence it is that great and learned Authors have looked upon this Subject, *viz.* of the *Modus operandi* of Amulets not unworthy their *moſt ſerious* Conſideration. And 'tis on this Account, that the great Naturaliſt Mr. *Boyle* has writ ſeveral whole Treatiſes of the ſtrange Subtilty, great Efficacy, and determinate Nature of Effluviums: In which he clearly ſhews the real effect they have in the Cure of Diſtempers: And conſequently whoever

deſpiſes a Phyſical NECKLACE, muſt at the ſame time deſpiſe the Doctrine of this and other great and Learned Authors.

Again: In a Suppoſition that *Reaſon* were even at a ſtand in the explicating of the *Modus Operandi* of *Amulets* and *Appended Remedies* to make the Effect of ſuch *Remedies* credible, it may not be amiſs to put my *Readers* in mind that Nature abounds with much greater (and even more inexplicable) Wonders, by which means the Evidence of One incomprehenſible may prepare and pave the way for the Credibility of Another. The Works of Almighty God (ſays an ancient Author) would not be ſubject of our wonder if they could always be comprehended by Our *Reaſon*: What therefore ſeems to be *Above* our *Reaſon* (*Above* our *Reaſon*, and *Againſt* or *Contrary* to our Reaſon, between two quite different things) muſt be conſidered by other Effects which are undeniable on account of their Evidence; that ſo what is wonderful may gain Credit from other things that are more Wonderful. For Example, The Load Stone, whoſe Effect on Iron, altho' viſible to our Eyes, has nevertheleſs ſo puzled even the moſt learned Naturaliſts to explicate, that if it were not evident to our Senſes, no one wou'd ever believe it. *Ecquis enim*, (ſays Dr. Wolf, *p.* 466.) *in magnete tantas vires depoſitas extra oculi viſum crederet!* Greater Cures than Perſons expect or imagin are many times performed by ſeemingly SMALL and inconſiderable things, For which reaſon *Ineſt* (ſays Virgil) *ſua Gratia PARVIS*. And therefore 'tis that the old Proverb ſays that *Quo minime credis Gurgite* (oftentimes) *Piſcis erit*. Since then Phyſical Necklaces are founded on the Authorities and Practice of ſo many learned Authors, as has been above fully ſhewed, they ought to be brought into Requeſt, Theſe Authors being much more to be regarded then a few Adverſaries that exclaim againſt them, *Quibus* (ſays Dr *Wolf* p. 678.) *plus Fidei habendum eſt, quam Amuletorum Injurioſis Oſoribus.*

CHAP. VII. *Of the Uſe of the Liquid for the Gums which is Sealed up along with the* Anodyne NECKLACE.

Whenever you ſuſpect that the Child is Breeding of its Teeth, or when you perceive its Gums to be Spread or Swell'd, Sore, or Inflam'd therewith, (having firſt put the *Necklace* about its Neck to be Worn as other Necklace are, let the Nurſe or Mother put upon the end of their Finger a Drop or two of this Liquid, and Rub it gently too and fro over the painful Gum, according to the Directions Sealed up with the *Necklace*: This Method is in order to Soften, and inſenſibly open the Sore Gums, ſo as to give way for the eaſy coming out of the Teeth, and for the Pain and Anguiſh to ceaſe, that the Child may be reſtored to its former Eaſe and Tranquility.—*Note*, 1ſt. The Uſe of this Liquid is ſo very Innocent and Harmleſs, that it may be taken Inwardly.———*Note*, 2ly, That a Finger being Soft gives way a little when gently rub'd

too and fro upon the ſore, ſwell'd, and Inflam'd Gums, and conſequently does not hurt the Child, like a hard ſolid Coral and therefore is properer to rub Children's Gums with, than a hard ſolid Thing, which commonly hurts them, as juſt now has been ſaid. Whereas the uſe of this Liquid, by being gently rub'd with the Nurſes Finger on the Child's Gums, gives it a moſt ſenſible Pleaſure, and thereby not only ſoftens and opens the Gums, but alſo very much Recreates, diverts and pleaſes the poor ſuffering Infant in the midſt of its Pain, far beyond a Coral, or any other ſuch hard Thing which uſually (tho' improperly) Children's Gums are rub'd with. By which means numbers of Children, tho' under great Severity of Pain have ſoon cut their Teeth, with Eaſe and Safety.

CHAP. VIII. *Some few more Particulars of this Necklace.*

IT appearing by the Weekly Bills of Mortality that more Children Die of their Teeth, and Convulſions, Fevers, Fits, Gripes, *&c.* cauſed thereby, then (generally ſpeaking) of moſt other Accidents and Ailments whatſoever: (Nay, Mr. *Graunt* F. R. S. in his Obſervations on the Bills of Mortality, Printed in the Year 1676. pag. 22. takes Notice that in and about *London* only [the ſame may be ſaid of *Paris* or any other great City] in Twenty Years time 71124 Children were ſwept away.] —— Again: The Annual Bills of Mortality ſince the Year 1676 giving an Account that one Year with another about 12000 have Yearly been carried off in the juſt now mentioned Circumſtances, no Family where there are Children ought to be without Remedies to help and aſſiſt them in the eaſy Breeding and Cutting of their Teeth: For which end the celebrated Anodyne *NECKLACE* Recommended by the late Dr. *Chamberlen*, together with the uſe of the Liquid for gently Softning, and Opening the Gums, whilſt the Necklace it ſelf is Worn (which is Sealed up with it) are now eſteem'd to be excellent Things; Numbers of Children who have uſed them having Bred and Cut their Teeth with Eaſe, and thrived extremely to the great comfort and joy of the Parents.

Necklaces for Children's Teeth are no *New* Remedies, as has been in this Eſſay fully proved, ſince they may be traced from the Practice and Writings of the moſt Ancient Phyſicians as well as Modern, from whence it plainly appears that to aſſiſt Children in the Breeding & Cutting their Teeth Phyſical *Necklaces* have been preſcribed with Succeſs to the Children, & Satisfaction to the Parents; & this long before *Galen*'s time All which are undeniable Inſtances that the greateſt of Phyſicians have been fully convinced of the Poſſibility of a Remedy's doing good, being only WORN about a Child's neck.

Theſe Anodyne NECKLACES & Liquid to ſoften and open the Gums are looked upon by a ſecret Sympathy, & particular Influence they bear over the Teeth and Gums, inſenſi-

bly to cauſe the Teeth to Breed and Cut eaſily, inſomuch that numbers of Children to whom theſe moſt excellent Remedies have been applied, have not only been ſaved from Death, but alſo have been bigger, ſtronger, and healthyer at eight or nine Months old, than others at twelve or eighteen Months, by having had [thro' God Almighty's Bleſſing and Aſſiſtance] Fits, Chin-Coughs, Ruptures, Fevers, Convulſions and other ſuch Ailments, incident to Children, kept off and prevented to the unſpeakable Joy of the Parents: So that the Succeſs of theſe moſt excellent Necklaces not only prove their Efficacy much better than any Arguments that can be fram'd in their behalf, but alſo is an indiſputable Anſwer to any Objections that can be raiſed againſt them. Inſomuch that theſe Necklaces may, for their ſafe and eaſy uſe, excellent Properties, and ſucceſsful Effects, be looked upon as inferiour to few Remedies for Children in theſe dangerous Circumſtances, that Art or nature can furniſh afflicted Parents & ſuffering Children with.

A Vaſt many of theſe Necklaces have been of late Years Sold [being now uſed in numbers of Families] to Perſons who greatly magnify their Virtues, expreſs their abundant Satisfaction in the uſe of them, and agree in this one Point, that they would not for any Thing but have had of 'em. And ſtill what adds to the Honour and credit as well as Value of this Necklace, is: That the late Dr. *Chamberlen* uſed to ſend numbers of Perſons to buy it, which to be ſure he would never have done, if he had not been convinced of its Virtues, as he was pleaſed himſelf often to teſtifie to ſeveral who enquired of him about it: So that any Perſon that uſes this Necklace, does nothing leſs than follow the Great Dr. *Chamberlen*'s Advice, which no one can refuſe in the abovementioned Caſes.

What would not an afflicted, diſtreſſed, & almoſt deſpairing Parent give, to eaſe an Infant that lies ready to expire with Pain? What Charges, Expences, and Fees are not moſt willingly laid out in this Caſe? Try therefore this Method which has given Satisfaction to ſuch great numbers that have uſed it. Let therefore no one raſhly deſpiſe this Method of *Cure*, till they have unſucceſsfully tried it, but rather eſteem it, as a pretty, eaſy, and ſafe one: Eſpecially ſince we ſee that nature abounds with much greater Wonders.

This NECKLACE, with the Liquid for ſoftening & opening the Gums of Children, are Sealed up with this Seal, with Printed Directions not only for their Uſe, but alſo how to order and manage the Child under theſe afflicting Circumſtances Price both together 5 s. at the Places mentioned above in the Title Page. And is the only Phyſical Necklace that ever Dr *Chamberlen* recommended.

But thoſe Perſons who go to Mrs. *Garway*'s Shop at the

Royal Exchange Gate to buy This Necklace, are desired to ask expressly for THIS Anodyne Necklace recommended by the late Dr. *Chamberlen*, which is put, together with a Bottle of the Liquid, up in a little Red Box, and sealed with the Print of this Necklace, to prevent mistaking, instead of it, another great Rediſh Necklace, which is likewise sold at her Shop.

THIS Necklace is a proper Thing not only for A NEW YEARS GIFT for God-Fathers, God-Mothers, Relations, Friends, and Acquaintance to give to Children and others at that time: But even for a Present for any Relation or Acquaintance to give their Friends at any time of the Year.

CHAP. IX. *Some Instances of Success of this Necklace.*

MAjor *Spencer* and his Lady in *Bull-Inn-Court* in the *Strand*, are pleased to give leave that the World may know that their *Grand Child* being dangerously ill with its Teeth, was to a Wonder presently relieved by only Wearing this Necklace.

MR. *Penny* and his Lady at their House in *King-street* St. *James's*, are pleased to give leave, that the World may know, that by putting [upon Dr. *Chamberlen's* Recommendation] about their Child's Neck [being the only Son they have left out of Sixteen Children] this Necklace, it cut several of its Teeth, being nine Months old, and never had any Illness, during the whole time, but Cut them so easily and all the time so thrived, and was so healthy and well, that a finer Child is scarce to be seen; as any Person may be fully satisfied of; the Lady having given leave that any one may see the Child, *Sept.* 12. 1716. Note, Mr. *Penny's* expression of the Necklace is, That it is worth its weight in Gold.

A Child of Mr *Fosket's*, at Mr *Reynold's* in *Artillery-lane*, having had a violent Fever, occasioned by the hard Breeding & cutting of its Teeth; this Necklace was sent for, & put about its neck: It had not worn it above half an Hour, but the Fever left it; and in an Hours time it was so well, that it was for playing about the House, & presently cut 2 Teeth without any Pain or Uneasiness at all. *October* 30. 1716. Upon this Success [Mr *Fosket's* Child being at nurse at *Hackney*) the Parents of another Child with the same nurse, sent for one for their own Child, ill at the same time with its Teeth, which soon also reliev'd it, by causing several Teeth to cut. Of which any Person may be further satisfied at Mrs. *Shoare's* in *Hackney*.

THE Child of Mrs. *Parkes* a *Cabinet-Maker* in *Princes-street*, *Soho*, having been so ill with its Teeth, & thereby thrown into such a violent Fever, that its Life was despaired of. We sent for this Necklace, & put it about its Neck: By which it recovered: The Fever left it: And its great Teeth easily cut.

THE Child of Mr. *Baker* next to *Bull-Inn-Court* in the *Strand*, having been extremely Worn away by Fits & a Fever, caused by its Teeth. Upon Dr *Chamberlen's* recom-

mendation This Necklace was put about its Neck; upon which the Fever and Fits ſoon left it, its Teeth cut without Pain or Uneaſineſs & the Child has ever ſince thrived extreamly.

I Teſtifie that my Child was ſo troubled with Fits from its Teeth, that its Life was deſpaired of; but by wearing this Necklace it preſently recovered, never having had a Fit, after the Necklace was put on, & has worn it now above a Year. *May.* 7. 1717. *Job Hodkinſon* Gardiner in *Iſlington.*

I *Stephen Hunton*, Preſs-maker, in *Foreſtreet*, near *Moorfields*, do hereby Teſtifie, that my Child having been in extreme Danger with its Teeth, & thrown thereby into ſuch a violent Fever, that we expected nothing but its Death. We put this Necklace, about its Neck: the Fever ſoon vaniſhed, and the *Child* has now cut all its Fore Teeth, and moſt of its great Ones, with Eaſe, never having been ill ſince it Wore it which is now above ſix Months; *June* 5*th.* 1717. Upon this Succeſs, The Child of a Relation of Mr. *Hunton*, in *Southwark*, being ſo ill with its Teeth that its Life was deſpaired of; one of theſe Necklaces was put about its Neck; and in an Hours time it was ſo relieved that it got up to play, being before laid out for Dead; and has ſince recovered and thrived, to the Amazement of all who ſaw this change in the *Child.*

A Child of the *Japaner*'s in *Token-Houſe-Yard* in *Leadenhall-Street*, being ſo waſted away with Sickneſs, and withal in ſuch Danger from its Teeth, that every one deſpaired of its Life; this Necklace was put on: it preſently cut three Teeth without Pain, and from a poor, weak, ſickly pining Infant, became a luſty brave healthy ſtrong *Child.* Which Alteration wrought on this Child, evidently proves the wonderful Efficacy of a Phyſical Necklace, not only for *Children*'s Teeth, but at any other time to keep them in Health.

WE *Charles* and *Mary Pearce*, who keep the *Derby-Ale-Houſe* in *White-Horſe-Yard* in *King ſtreet*, *Weſtminſter*, do hereby teſtify that our Child was ſo very ill with its Teeth, that it lay, as we thought in Sorrow and Tears expected ready to expire: We ſent for this Necklace, and put it about it's Neck: It had not Wore it above half an Hour, but it got up upon it's Feet to play, to the Admiration of us all.

MY Child being in ſuch Danger with its Teeth, that its Life was deſpaired of: By *Wearing* this Necklace it cut ſeveral without Pain or Difficulty and ſo recovered as to be in a little time as well as ever in it's Life. *July* 23. 1717. *George Mawham*, *Smith* in *Pannier-Alley*, *Pater-noſter-Row.*

I *Richard Cox*, at the Sign of *Weſtminſter-Hall* in *Dunnings-Alley* without *Biſhopſgate*, having a Child fourteen Months old, ſo waſted away, and brought ſo low with Sickneſs and hard breeding and cutting of its Teeth, that the biggeſt part of his Arm was very little bigger than one's Thumb, and had

alſo a large Sore place in the Pit of his Stomach, which continually waſted him away: We carry'd him to the College of Phyſicians, and ſeveral other Doctors, but could get no Cure; at laſt being adviſed to ſend for this Necklace, We put it about his Neck, and he has wore it now ſometime, and is recovered, being a luſty fine Child, *Dec.* 7. 1717.

I *Francis Hobbs*, *Cook*, at the *Windmill* in Newgate Market, hereby Teſtify, that my *Child* having bred and cut its Teeth with wonderful eaſe by wearing this Necklace, misfortunately the Necklace was loſt, upon which the *Child* fell very ill; I preſently ſent for another, which had not been long about the *Childs* Neck, before it recovered again to the Amazement of us all, & continues a fine, luſty, healthy Boy.

I *Edward Lander*, *Lock-ſmith*, at the *Lock and Key* in *Goſwell-ſtreet*, certify, that by wearing this Necklace, my Child has bred and cut its Teeth with ſuch eaſe, as throughout the time to have been in perfect Health, and free from thoſe uſual Diſorders attending Children in theſe Circumſtances.

WHereas Mrs. *White*, at Mr. *Boice*'s, in *Grays-Inn Paſſage*, *Red-Lyon-Square*, has been very much tormented with a violent Pain in her Head. Several Perſons adviſed her to wear this Necklace, and in leſs than two Hours after 'twas put about her Neck, the Pain vaniſhed, and never returns, unleſs the Necklace be left off, to prevent which, ſhe always wears it, finding ſhe cannot be eaſy without it, having before took ſeveral Things for the Pain, but found no Benefit by them: Therefore, in Juſtice to the Necklace, ſhe deſires this may be publiſhed for the Benefit of other Perſons.

If it ſhould be objected that all this is nothing but pure Imagination and Fancy according to that *Crede quod habes, & Habes*. Mr. Boyle gives an anſwer for me, Reconcil. Of Specif. Rem. p. 222. Where he tells us of a Lady who fell into ſo violent a Bleeding at the Noſe as to fall into a Swoon: the Bleeding preſently ceaſed when a certain Medicinal Stone was (UNKNOWN to her) Hung about her Neck: Which ſhews that the Lady's Imagination did in no manner concur to the Cure, for ſhe Knew nothing of the Stone's being applied to her.

Great numbers of other ſuch undeniable Inſtances of Cures might be here reckoned up: But I'll refer my Readers to the Publick Prints, in which frequent Teſtimonies of Cures of late Years have been publickly Advertiſed: Hopeing that from thence, as well as from what has been here advanced throughout this Little Eſſay, my Reader will be thro'ly convinced & ſatisfied of the Effect of Phyſical Necklaces. Which Teſtimonies are not only the beſt Anſwer poſſible to any Objection that can be raiſed againſt 'em, but even are a greater Proof of their Efficacy then any Argument that can be fram'd in their behalf. So that altho it were entirely impoſſi-

ble to give even any Probable Account of their Operation: Yet theſe Authentick Teſtimonies of Succeſs, are ſufficient to entitle them a valuable Secret in Phyſick: Fro m whence we may juſtly conclude, that altho the Uſe of them were even inconſiſtent with the Principles of Phyſick; & their manner of Operation not only unaccountable by, but even ſhocking to our Reaſon, yet when their Efficacy & Virtues are ſo well atteſted, no Perſon can reaſonably Object againſt them. If therefore ſuch Inſtances of their Succeſs, with the foregoing Reaſons for their manner of Operation, out of the above-mentioned Authors, are not ſatisfactory, I doubt it is only to ſuch as have no mind to be ſatisfied at all. And as none are ſo Blind as thoſe that will not See: So none are more difficult of Belief then thoſe who are reſolved not to be convinced.

And altho' this Treatiſe may ſeem in the main to be of a *Speculative* Nature, yet the Conſequences that may be drawn from it, and the Application that may be made of ſeveral Things contained in it, may render it uſeful and *Practicable*, by bringing into requeſt Phyſical *Necklaces* for Children whoſe Age and Condition makes them the more neceſſary, becauſe oftentimes they will not admit of other Remedies, as has been above ſaid, and thereby tend very much not only to ſhorten many Cures, but alſo to render them (as Mr. *Boyle* ſays) more eaſy and ſafe: And therefore, ſays Dr. *Wolf*, *Scrut. Med.* p. 28. *AMULETA à prudentibus Medicis ſuo nitori, valori, atque uſui legitimo reſtituantur, idque in incrementum Medicinæ, veritatis indagationem, hominumque commodum ac ſalutem.*

If it ſhould be objected that any of theſe Authors were ſomething *too* credulous in ſome of the Matters of Fact above related: I anſwer that it may be poſſible at any time for ſome few Authors to err, and therefore it is, that in matters purely Philoſophical, ſome *Few* Authorities alone are not always ſolely to be relied upon: But when the *Concurrent* Suffrage of ſo many eminent Phyſicians for 1800 Years together (*as has been above ſhew'd*) meet and agree in this our preſent Controverſy, their Authorities are by conſequence not only on this account the more conſiderable. But alſo becauſe moſt of them being noted Practitioners, had opportunity to obſerve whether or No thoſe Phyſical Necklaces which in their Practice they preſcribed to their Patients, did really (only thus WORN) perform the Cure or not: And therefore their Teſtimonies are the more to be regarded, becauſe *Phyſicians*, eſpecially eminent ones, are never very willing to acknowledge that there are any Effects which fall under the cogniſance of their Art, whereof they cannot *Phyſically* aſſign, and account for, the Rational Cauſes. All which being duly and juſtly weighed, I do believe that ſeveral of thoſe great and Eminent *Phyſicians* above cited, (*but eſpecially that great Naturaliſt Mr.* Boyle) if they were now living they would

give a much larger Approbation of this Anodyne Necklace, then ever the late Dr. *Chamberlen* did, if there is any such thing as *Sympathy* in the World: and if there is not: I'll give up the Cause: But if there is, whether or no the utmost *Philosophical* Efforts can explicate its Effects or not, they will be no less really Matters of Fact for that, no more then the *Load-Stone* will ever cease to draw to its self Iron, whether ever Philosophy explicates it or not.

APPENDIX.

A PROPOSAL to all Shopkeepers, of whatsoever Trade, Business, Station or Condition: As also to all Traders, Dealers, and others, either who keep Shops publickly, As all Country Apothecaries, Mercers, Milleners, Chandlers, and Toy-shops; Grocers, Booksellers, Stationers, or any other Trade or Business whatsoever: Also all Coffee or other Publick Houses: Or who Deal Privately any where in or about *London*, Or in any Country Town, City or Village: Or who keep Fairs and Markets: Or who Trade, Deal, and Correspond either into the Country, or any where beyond Seas, who will sell to their Customers, Neighbours, Correspondents, Friends and Acquaintance, of the Famous Purging.

SUGAR PLUMS

Which are entirely without any Thing of *Mercury*: You shall have very good Allowance at the Sign of the *Anodyne* Necklace without *Temple-Bar*, (*which is the Place for Wholesale*) with plenty of printed Directions, which give a very satisfactory *Account* of them, to give away to your *Customers*; and a large *Printed Sheet* to hang out (if you desire it.) Take a Few at least for a Tryal to begin with in your Shop which will most certainly Sell amongst your *Customers & Acquaintance*, and that not only to your Credit, but also you will gain very well by them, as Numbers of Shopkeepers do in Town, and Country, who Yearly sell large Quantities with Profit and Advanage.

THese Plums (which are a pretty contrived Medicine, for reducing Physick into a small Compass, & easy & convenient Form and Dose for Taking) are used in Numbers of Families with Success and Liking, They differ from common *Sugar-Plums* at the *Confectioners* in this; That those at the *Confectioners* are Round, whereas these are made something Flattish; but as for their Colour, Taste, Smell, *&c.* they may be eaten as a common *Sugar-Plum* is; and consequently are so easy a Thing for Men and Women of nice and squeamish Palates, and Children who will not take Physick; (for you may deceive them with a *Sugar-Plum*, when they will take nothing else) cleansing the Body and Stomach of foul Humors, without hindrance of Business, or staying whole Days within

Doors, as Persons do with other Physick (for their Working will be over in a few Hours time, eat them when you will) that it is only not knowing of them, that makes Persons not have them: For after Persons have eaten 2 or 3 of them, they have been so easy; breathed so freely; had a Stomach to their Meat; Slept so sound; and been so lightsome and healthy, that nothing but their Trial of them could convince them of their good Effect, being of Use in common Cases, where cleansing the Stomach, and carrying off Foul Humors is required: carrying off at once what otherwise might lay the Foundation of a Fit of Sickness: So that if Persons upon the very first approach of any Sickness or Indisposition from *Surfeits*, *Heats*, *Colds*, *Drinking*, &c. before they thing of *Bleeding*, *Sweating*, or any thing else, would presently (when they find themselves out of Order) but eat 2 or 3 of these little *Plums*, they would be as well again in 3 or 4 Hours time, as they were before, whereas otherwise they may lie by it several Weeks. Price 12 d. a Dozen; Or 9 s. a Gross, Buy as many or as few as you please; being as Welcome to buy One single Plum, as a Dozen: With Directions along with them, which I desire every one to read before they take of them. So that if any Person will Sell them again, few Things in their Shop will Sell better, when once Known and Tried.

ONE PLUM (which will cost only a Penny) is enough to purge a Child of 2, 3, or 4 Years old. Two one of 5, 6, or 7. Three one of 8, 9, and upwards. And a Man or Woman may eat 4, 5, or 6, The Use of these *Plums* is as follows.

I. They destroy and bring away *Worms*, with the slimy Matter that breeds them; having brought away from several Men, Women, and Children great *Knots* of Worms.

Now *Worms* are in the Bodies of Men, Women, and Children, causing Knawing Pains, the *Cholick*, *Gripes*, *Fevers*, *Pinings and Wastings away*, with other Indispositions, which People are usually astonished at, whereas they often come from *Worms*.

These *Plums* have been given to Children and others in a pining Condition, and could not Eat, and were afflicted with Vomiting; and have had the *Rickets*, and almost eaten up with *Worms*, and they have been to a wonder Relieved, by eating One or Two of them, and grew fat and lusty: So that Persons who were before almost continually ailing and out of Order, by these Plums have had their Healths extraordinarily.

II. They cure AGUES, and *Intermitting Fevers*, being taken 7 or 8 Hours before the Fit, by clearing the Stomach of that Load and Cake, which causes the FIT.

III. They cleanse and clear the Pipes of the Lungs of that Flegm with which they are stuffed and clogged up, that causes Coughs, Wheezings, Shortness and Difficulty of Breathing; so that Persons have found wonderful Ease, Relief & Freeness

of Breath, by 3 or 4 of these Plums, who have been in a Wheezing and Coughing Condition a long time before.

Lastly, They carry off those Crudities, which mixing themselves with the Blood, cause the *Scurvy*, *Gout*, *Dropsy*, *Rheumatism*, and other Pains, the *Green-sickness*, *Jaundice*, *Itch*, and other Ailments which proceed from a corrupted Blood, and a foul Stomach, giving a good Appetite and Digestion. And also they take way those Fumes which cause Pains in the Head, *Vapours*, *Apoplexies*, Difficulty of Hearing, *&c.*

PRay make known and Send This PROPOSAL to your Friends, Correspondents, and Acquaintance, who Trade, Deal, and keep Shops, either in the Country or elsewhere.

I desire my Reader to give me leave to trouble him here with an Account of a particular Cure of the GOUT, performed by the *Tincture* mentioned in the New System of the GOUT and *Rheumatism*.

The following Certificate was sent (entirely unknown to the Author) to London inclosed in a Letter to Mr. *Pinckard* Attorney at Law, in *Durham-Yard* in the *Strand*, part of which Letter is as follows.

DEar Son, *This is to acquaint you, how I have been attacked, and how wonderfully also I have been relieved by the Tincture for the* GOUT, *which you sent me last Spring. I desire this Testimony which I here send you, may be published, and I will testifie the Truth of it to all Persons enquiring of me about it, as I desire also the same of you to do*, &c. Hilston, Jan. 8. 1718.

I Robert Needham *the Elder*, *of* Hilston *near* Monmouth. Gent. *having been above* 30 *Years Afflicted with the* GOUT, *and for many of those Years I had it in my Shoulders, Elbows, Hands, Knees and Feet, and this frequently altogether at one and the same time; and thereby obliged for near* 6 *Weeks together at a time to lie both Night and Day in my Cloaths, my Stomach paul'd, and my self reduced to the utmost Weakness. I abovementioned, do for the benefit of others, hereby Certifie that some time ago I was violently seized in both my Feet with the* GOUT, *expecting the same or worse Treatment I usually had, but then and for some small time after I continuing to take of the Remedy prepared for this end by the Author of the New System of the* GOUT *and Rheumatism, having sent for it from London, to have in readyness by me; thro God Almighty's Blessing in a Days time it carried off all Pain, preserved my Stomach very well, and kept my Body very easy, and in such good temper, that I could walk about my House, and do now walk abroad without Cane or Staff, which for almost part of* 6 *Months I could not do, having frequently Pains in my Ancles and Feet, of which I am now entirely freed.* Dec. 30. 1717. Robert Needham.

MY *Reader* may see several more Authentick Certificates of the GOUT, by this extraordinary and even Wonderful *Anti-Arthritick* or GOUT Medicine, by which not only common GOUTS have been eradicated & carried off, but even Large CHALK STONES have, Some come away (the

Skin gently opening and letting them out) as lately happened to a Lady at *Clapham* afflicted with a KNOTTY CHALKY GOUT nears 20 Years, & several more: Others dispersed and vanished away as in the Certificate of Mrs. *Malkin* in Newgate Market, incerted in the *System*, and a great many others. Several of these Chalk Stone, some as big as Pidgeons Eggs, are left for Any Curious and Diffident Person to see Up one pair of Stairs at the Anodyne Necklace without Temple-Bar. So that were *Ovid* now living to see the GOUT no longer the REPROACH of Medicine, instead of saying *Tollere Nodosam Nescit Medicina Podagram.* He would rather say

Tollere Nodosam JAM SCIT *Medicina Podagram.*

ADVERTISEMENT.

Given Gratis the following Books.

1*st.* THE Practical Scheme of Secret Injuries, and Broken Constitutions; by Fast Living; Former ill Cures; Salivations, and Mercury. Dedicated to Dr. Chamberlen. Published since March 1713. in English, French, High German, Low Dutch, Spanish, Italian, *&c.* The 25th Edition.

2*ly.* A New System of the GOUT and Rheumatism: Drawn from Reason, Anatomical Observations, & Experience.

3*ly.* A Rational Account of the Cause, Nature, Seat and Cure of Gleets, and other such WEAKNESSES, *&c.* in either Sex, usually attending Persons after Former Cures, Overstrainings, Self-Abuses, Hard Labours, Miscarriages, *&c.* Wherein is fully explicated the Horrid Nature, and most Miserable Consequences of Self-Abuses in particular, the Ruin and Bane of the more flourishing part of Mankind, punished in the Person of *Onan.* Gen. *c.* 38. *v.* 10. *And therefore the Lord slew him because he had done a DETESTABLE thing.*

4*ly.* An Essay on the Ancient and Modern Use of Physical NECKLACES for Distempers in Children, *&c.* With a particular Account of that Celebrated Anodyne NECKLACE, Recommended by the late Dr. *Chamberlen* for *Childrens Teeth* &c.

These Books (all last Editions, by the Author of the Practical Scheme] to be had Gratis at the Places mention'd above, in the Title Page of this Book.

A Compleat and Easy Cure for AGUES and Intermitting Fevers, without Bleeding, Blistering, Purging, *&c.* by a particular Secret: (A New Discovery) a Drop or two of which more easily cures than either the Bark, or other common Methods; as will be demonstrated in a little Treatise on this Discovery, which is preparing for the Press. 'Tis sealed up in neat Flint Bottles, containing enough to cure (many times) several Agues and Fevers: with Directions in English and French for its Use. Price half a Guinea, at the Places above mentioned. —— *Note*, No Person can well believe the Efficacy of his *Febrifuge*, 'till they have tried it.

F I N I S.

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